

# FORTH

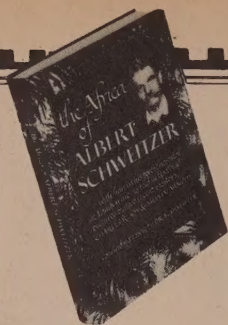


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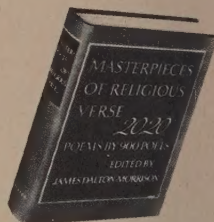
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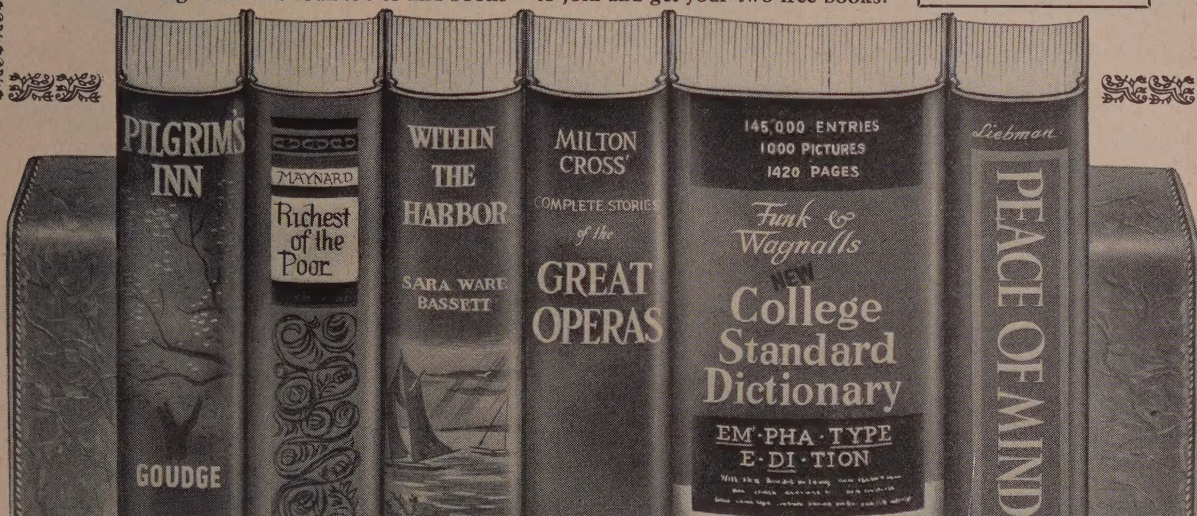
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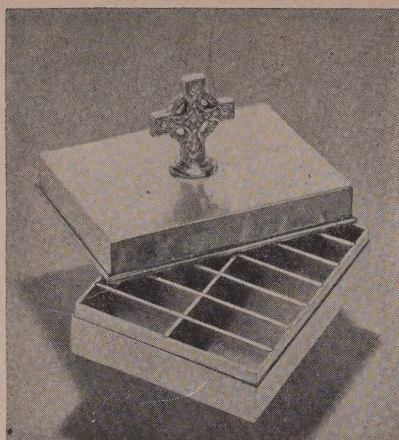
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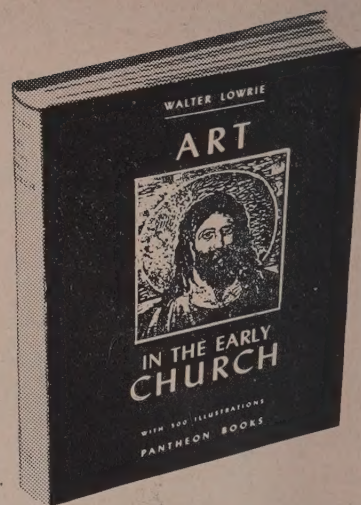
**RETIRING TREASURER, Lewis B. Franklin (right), receives George III inkstand from the Presiding Bishop as token of appreciation for his 29 years' service to the Church**

THE end of an era came to the Church, and more particularly to the National Council, on October 15 when Lewis B. Franklin retired as Treasurer of the Domestic and Foreign Missionary Society. Mr. Franklin was the last of the officers who had served the Church since the inception of the National Council in 1920. With his retirement the formative period of the National Council may be said to have come to an end.

Appropriately the National Council at its October meeting adopted a long resolution on Mr. Franklin who one of our contemporaries describes as "the leading layman in the American Church today." The resolution, in part, says:

"But it is not Dr. Franklin's great gifts and wisdom in finance and organization that we would place first in his contribution to the Church. Undergirding and inbreathing them is his personal commitment to Jesus Christ and his self-offering as a steward and disciple of the Master. Lewis Franklin is first and last an evangelist, on fire as a bearer of the Good News of Redemption for nations and individuals. He has gone up and down this land and across the seas proclaiming the Gospel as this Church has received the same. First of all, Dr. Franklin has given himself, and God has worked through him."

Continued on page 4



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# FORTH

VOL. 113 NO. 11

DECEMBER 1948

Editor WILLIAM E. LEIDT

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**THE COVER:** Throughout the ages in whatever land the Christian message has been heard the Nativity of the Holy Child in Bethlehem has engaged the best talents and skills of artists. Each one of us has a favorite Nativity picture and it, together with other similar representations, contributes much to our awe and wonder and worship at this Holy Season. The Madonna and Child reproduced on the cover this month is a Kodachrome by S. Ellerston of a lovely porcelain figurine, used through the courtesy of the Augsburg Publishing House of Minneapolis.

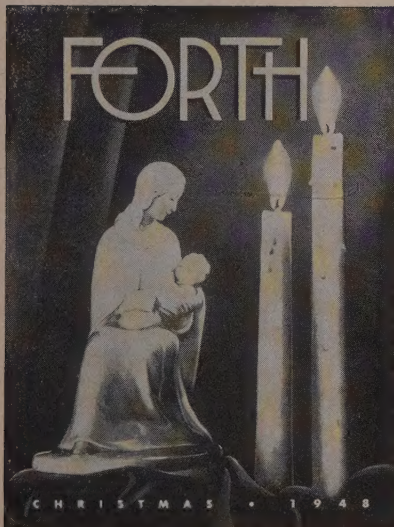
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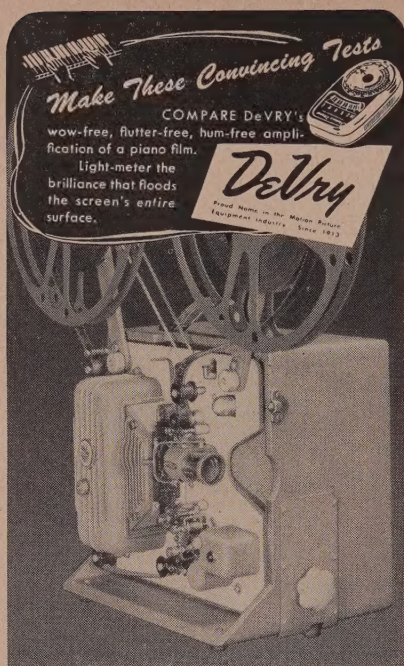
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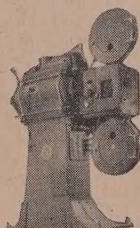




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## Turning the Pages

Continued from page 2

The Council immediately elected Russell E. Dill to succeed Mr. Franklin as treasurer. Mr. Dill, a Californian by birth, has been a specialist in the reorganization of industrial companies. During the war he was sent to England on a confidential mission, assisted Leon Henderson in the preparation of the initial rationing program, and served as chairman of the Westchester County Rationing Board. Deeply interested in the worldwide program of the Church, Mr. Dill is an active member and former vestryman of Christ Church, Bronxville, N. Y.

### Women Elect Officers

THE Executive Board of the Woman's Auxiliary, meeting the week-end before the Council, elected its new officers for the coming year: Chairman, Mrs. William B. Taliaferro of Edgewood, Pa.; vice-chairman, Mrs. Rollin T. Chamberlin, Chicago; secretary, Mrs. Francis O. Clarkson, Charlotte, N. C.

In accordance with its bylaws

Continued on page 5

## Check Your Calendar

### DECEMBER

- 3 Great Scenes from Great Plays: The Devil and Daniel Webster. Mutual. 8 p.m. E.S.T.
- 3-6 Executive Board, Woman's Auxiliary, Seabury House
- 5 Second Sunday in Advent, commonly called Bible Sunday
- 6-9 National Council, Seabury House
- 10 Great Scenes from Great Plays: The Old Lady Shows Her Medals. Mutual. 8 p.m. E.S.T.
- 17 Great Scenes from Great Plays: Young Mr. Lincoln. Mutual. 8 p.m. E.S.T.
- 24 Christmas Eve Broadcast. Mutual. 8 p.m. E.S.T.
- 25 Christmas Day

### JANUARY

- 1 Circumcision
- 2 Church of the Air. Columbia network. 10-10:30 p.m. E.S.T.
- 6 Epiphany
- 9-11 Laymen's Committee, Seabury House
- 14-16 Brotherhood of St. Andrew. Seabury House
- 23 Theological Education Sunday
- 30 February 6. Interchurch Youth Week

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## Turning the Pages

Continued from page 4

the Executive Board also chose the Presiding Officer and Assistant Presiding Officer for the forthcoming Triennial Meeting to be held in San Francisco in 1949. Mrs. Roger L. Kingsland of Fairmount, W. Va., a member of the Executive Board 1940-1946, was named Presiding Officer, and Mrs. Alfred M. Chapman of Washington Crossing, Pa., a member of the Board since 1943 and chairman, 1947-48, Assistant Presiding Officer.

### Venture of Faith

THE REV. James W. Kennedy, rector of Christ Church, Lexington, Ky., whose second article on the first Assembly of the World Council of Churches appears in this issue (pages 12-13) is also the author of the complete story of the Amsterdam meeting, *Venture of Faith* (New York, Morehouse-Gorham. \$1).



Russell E. Dill

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## MADONNA AND CHILD BETWEEN ANGELS

Fifteenth Century French

See Religion in Art, page 32



# THE PATHS OF PEACE

*A Christmas Message*



THE birth of a baby in Bethlehem seemed of small significance to the rulers and the peoples of the ancient world. Yet almost two thousand years later, their empire has long since fallen into ruin while Christ lives as a vital power in the hearts and minds of millions of men and women of every race and clime. Here more than a parable is an historic fact to guide us through the perplexities of today. Truth, goodness, love, these are eternal realities because they are of God. Our generation can only be led into the paths of peace as we as individuals kneel at the manger and thus find the secret of the good tidings of great joy which shall be to all men.

*Wm. R. Skinner*

PRESIDING BISHOP



**W**ITH the singing of *We Three Kings of Orient Are*, the lighted star is slowly hoisted to its place above the holy table, the unique altar, of St. George's Church, New York City.

Each year a few days before Christmas, parishioners, their friends, and neighbors gather to trim the church. The chancel, nave, and galleries are crowded with men and women, young and old. A banker and a shoemaker work together in one group, while across the aisle a doctor and his clinic patient discuss their respective holiday plans. The choir softly sings carols as the volunteers speedily hang the greens.

When the last evergreen rope is set in place, the people slip into the pews for the traditional raising of the great star. The rector, the Rev. Edward O. Miller, leads the congregation in the singing of carols.

Promptly at nine o'clock the chancel arch is darkened, and the star is raised slowly to the top of the arch where it remains for the Christmas season. After the service everyone gathers in the parish house Memorial Hall for doughnuts and coffee.

Christmas decoration night was instituted by the Rev. William S. Rainsford, rector from 1883 to 1905. He adopted the custom, believed to have come from Germany, to make the hundreds of German people living in the area feel at home.

# Manhattan Parish is A

CHURCH IS HEART OF THRIVING COM

This custom is one of the many community programs carried on by St. George's Church, which faces Stuyvesant Square, once one of New York's fashionable residential districts. With the passage of years, and the shifts in population, the neighborhood radically changed. The wealthy residents moved uptown, and not many blocks from the church one of the worst slum areas developed in the old Gas House district.

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# to Change

## PROJECTS

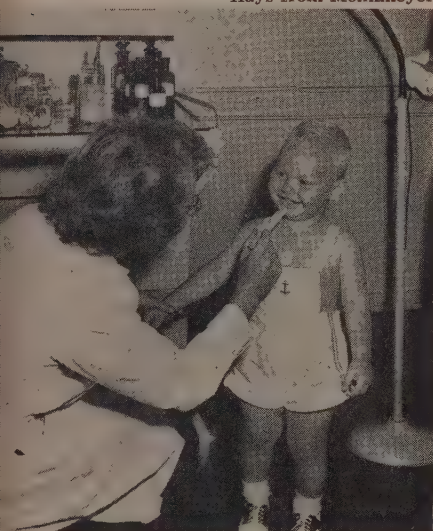
ease Dr. Rainsford saw a great challenge to St. George's. He met that challenge by setting up one of the first trade schools in the city and organized a medical and dental clinic for all people in the neighborhood. The need for St. George's trade school ceased when the city established its own vocational training schools, but the need for the clinics is still great.

Situated in the parish house, the clinics are staffed by a registered

**Continued on page 27**

### CLINIC meets great need in neighborhood

Hays from Monkmeier



**SUNDAY SCHOOL** is democracy at work; rich and poor meet for worship and study

Hays from Monkmeier



## He Remembered . . . and Wrote a Carol

mas week of 1865. The sun was going down behind the hills and the purple hush of dusk had begun to settle over the olived slopes along the way.

"Before dark," he had written home, "we rode past the field where they say the shepherds saw the angel, the angel who said, *Fear not; for behold I bring you good tidings of great joy . . . for unto you is born this day in the city of David, a Saviour, which is Christ the Lord.* As we passed, shepherds were still keeping watch over the flocks or leading them home to fold."

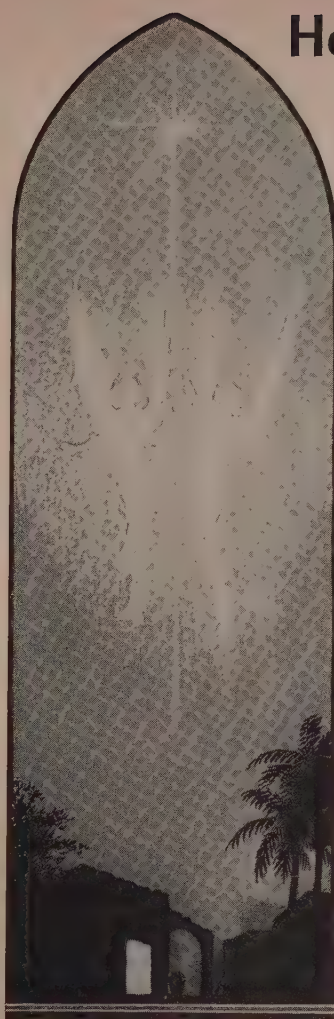
The little town of Bethlehem lay peaceful and still beneath the starry December sky. How he would like to recapture for his Church people some of the awe, the spiritual glory, that filled his soul as he looked down upon the quiet darkening village. . . . *O little town of Bethlehem, how still we see thee lie, he wrote the words, Above thy deep and dreamless sleep the silent stars go by; Yet in thy dark streets shineth the everlasting light; the hopes and fears of all the years are met in thee to-night.*

A few days later he took the finished lines to his church organist, Lewis H. Redner, and told him he had written a simple little carol for the Christmas Sunday School service. He asked Mr. Redner to write up a tune for it. The Sunday School children were to practice it the following Sunday.

On Friday the young rector went to the organist and said, "Have you ground out that music yet?"

"No, I haven't," Mr. Redner replied, "But I'll have it by Sunday!"

**Continued on page 31**



By **ADELINE BULLOCK**

**E**IGHTY years ago, in a little back room on the second floor of a house on Walnut Street in Philadelphia, a young clergyman sat at his desk mapping out his forthcoming Christmas week program. He was Phillips Brooks, rector of the Church of the Holy Trinity in Philadelphia.

The wondrous story of the Christ-child's birth lay fresh and sweet on his heart as he worked over his Christmas plans. Almost as though it were yesterday he could see the little town of Bethlehem as he had seen it three years before when he visited the Holy Land. He remembered riding out along the winding dusty roads which led over the Jerusalem hills toward Bethlehem. It was the Christ-





# Christian H

VELLORE



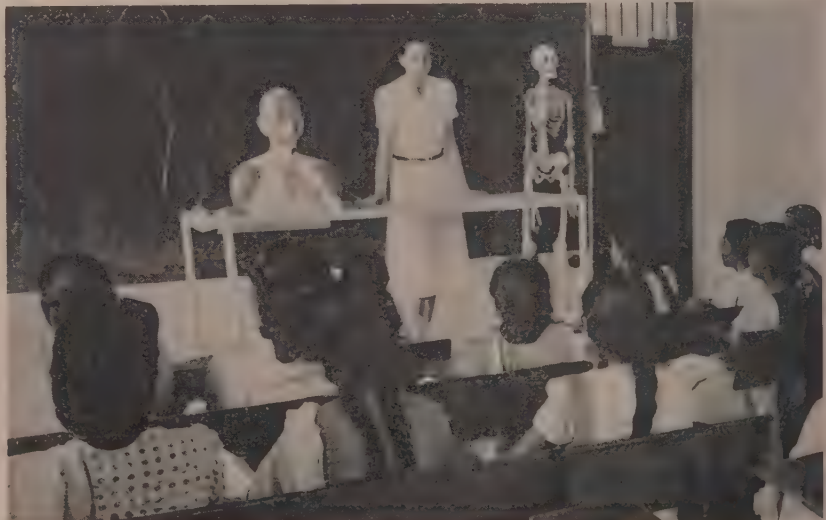
VELLORE HOSPITAL ministers to the sick of India without regard for religion or caste



VELLORE MEDICAL COLLEGE provides medical training for Indian men and women. After graduation, they scatter throughout Orient to give sorely needed medical care, spreading Gospel by word and deed



CHAPEL at Vellore Medical College is symbolic of this center of Indian Christianity



ENGLISH DOCTOR, here teaching anatomy class, is one of staff of excellent doctors at Vellore Christian Medical College sent from many countries by forty Christian Communions



# ling for India's People

## AINS INDIAN DOCTORS AND NURSES

By ROBERT ROOT

ELIZABETH MATTHAI, striking in her long *saree*, washed up and went into the delivery room. Though only twenty-two and with the assistance only of a nurse, she was in complete charge of bringing the baby into the world.

The patient was a poor, weary, brown woman, like all the Indian mothers-to-be who came to be helped by the mission. But Elizabeth moved with the sure confidence of experience. This was not her first maternity case. But five days later, as it does to so many babies in India, death came to this new baby.

Elizabeth had a practical, almost stoical air about her when she told of the tremendous odds that Indian infants face, as we chatted in a reception room of Vellore Christian Medical College where she was a co-ed.

To graduate, she explained, every girl had to deliver twenty babies. She had delivered twenty-one, one for almost every year of her young life, because one case was twins!

One of the twenty-one was dead at birth. Another had died soon after. While the other nineteen still lived, she calmly predicted that most of them would die before they are five.

Elizabeth's thinking was very clear about the disappointment, the futility, in a great deal of her work if she becomes an obstetrician when she is a full-fledged doctor. Most poor women in India bear twelve children, she explained professionally, but only three or four of these live to maturity. Two hundred thousand Indian women die in childbirth every year. It is such need, which she feels is the greatest medical need in India, that draws her to maternity work.

It was also maternity work, interestingly enough, which was the or-

iginal inspiration for the whole, great work of Christian healing in Vellore. (FORTH, September, 1945, page 18). Decades ago, when Ida Scudder was a girl in a missionary's home in India, appeals came in the course of a single night, to aid three women in childbirth. But rigid Indian custom then prevented her doctor father from visiting them. No one else in the family could help, and next morning the three mothers were dead. Young Ida decided to study medicine!

Almost half a century ago, Dr. Ida started her hospital at Vellore, not far from the port of Madras in southern India. That has grown until today it is a huge institution, with a staff furnished by many Christian bodies which would compare well with a big American city hospital.

But while women's shyness about male doctors began to break down, there was still great need for Indian women doctors and nurses. Just thirty years ago this year, the Union Christian Medical College was started at Vellore.

Today, thirty-eight different Church organizations are supporting this medical training program. Episcopalians have a share in Vellore through a grant from the United Thank Offering.

More than 150 students, of whom nine out of ten are Christians, are enrolled. Many are supported by American Church scholarships, and half the graduates go to work in mission hospitals.

Recent years have brought important changes to the school. In 1942, the government recognized it as a full college qualified to give the highest Indian medical degree. Last year Vellore began to admit a small number of Christian men students as the State universities limit the number of Christians admitted.

The college last year also started to re-admit pre-1942 graduates for



DR. HILDA LAZARUS, new principal of Vellore Christian Medical College, has wide experience in medical work. An Edinburgh Fellow in surgery, she was chief medical officer, holding the highest rank, that of Lieutenant Colonel, that could be held by any woman in the Indian Medical Service

further study, which leads to the high degree now offered and fits them for hospital administrative positions.

Though men students have entered (ten last year), Vellore remains a unique institution for the training of women for a five-year degree. It is thus a key center for the production of the qualified native leaders who more and more, now that India is independent, will take over administration of mission hospitals. For that vital job, "there is no real alternative to Vellore."

But what kind of students are these? And do they get something worthwhile at Vellore? Those questions may be answered by a look at a typical student, such as Elizabeth or Alice Duraiswamy.

Alice was singing in a mission bungalow when I first met with her. She has a firm, clear voice which secured her a place in the church choir in Madras, which is her home. And it has made her popular in school, too, where she started her third year this past fall.

This young doctor-to-be is from an Indian family which has been Christian for generations and associated with a Church of England mission, now a part of the United

Continued on page 25



# Laity Are Great Untapped Resource, Says Amsterdam

By the Rev. JAMES W. KENNEDY

"**W**HAT actually did come out of Amsterdam?" In wrestling with the tremendous theme Man's Disorder and God's Design, what blessings came?

Man's disorder was tragically apparent at Amsterdam. Meeting in a land which had gone through so much physical suffering in the recent past, with representatives present from every country which had been exposed to war, it was imperative for the focus of thinking to push itself away from this abyss of man's disorder. No one could dodge the responsibility for seeking God's design in order to apply it to the widespread fears and rumors, the apathy and indifference, and to the weary displaced peoples wandering among bleak destruction.

First there were the sections, each one taking a portion of the theme Man's Disorder and God's Design and applying it to a particular area.

Section I, The Universal Church in God's Design, attempted to make clear both the nature and the mission of the Church. It made clear not only the fact that "we are one in Jesus Christ," but also that even in

our deepest differences, there is a spiritual unity, deep and abiding, which will never allow us to break away from each other again. This was true in spite of two clearly defined traditions: the Catholic with its insistence upon the visible continuity of the Church in the apostolic succession of the episcopate, and the Protestant (the word evangelical is better understood in Europe) with its emphasis upon the initiative of the Word of God and the response of faith. But it was agreed that each tradition stressed both faith and continuity. And certainly at Amsterdam the gap between the extreme Protestant view and the extreme Catholic one was lessened and the linking of the Churches together was strengthened immeasurably by this give and take of theological discourse.

In this section also there was almost as much debate over the phrase "The glory of the Church and the shame of the Churches" as there was over the definition of the word Church. There was a real sense of the glory of the Church fully evidenced in its awakened life in many lands, its witness under the strain of war, and the great progress made toward unity in this century. But

with an acute sense of responsibility, the shame of the Church was acknowledged, and in deep penitence there was much heart-searching over the many differences still in existence, the divisions of class and race, the ineffectiveness of the Christian witness, the state of society yet far removed from the Christian ideal. This debate compelled the members of the section to arrive at last at praying for the Churches' renewal as well as for unity.

Section II, The Church's Witness to God's Design, dealt primarily with the task of the Church in the present day, the purpose of God for His world. The conclusion reached, after looking at the Church and at the Church in the world, was that the Church's task is to rededicate itself anew and to evangelize; that much of the tragedy of the world today has come from the failure to bear witness to the Good News of Jesus Christ, to respond to God's call in the places where men really live. The positive emphasis upon missionary and evangelistic strategy, that "now is the accepted time," gave vigorous indication of renewal and fresh life. This section had a real sense of mission as it looked at the world and called the Church to a new and authoritative speaking of God's Holy Word.

Section III, The Church and the Disorder of Society, looked at society more closely and found a great discrepancy between the existing conditions, both political and social, and the Kingdom of God on earth. It found vast concentrations of



**JOHN FOSTER DULLES**, distinguished internationalist, addressed discussion section at first Assembly of World Council of Churches



*Hays from Monkmeier*  
**TRANSLATIONS** into three languages, English, French, and German, were made by interpreters during meetings in Concertgebouw



power and the depersonalization of society, through technics. It emphasized the goal of a free yet responsible society, with man both responsible to God and to his neighbor. It made clear the Christian emphasis upon human rights and the necessity for opposing any tendencies in State or society which would deprive any human being of his God-given, inalienable rights. That is why the ideologies of both Marxian Communism and *laissez faire* Capitalism were rejected, and why racial discrimination and segregation were labelled as denials of justice and human dignity.

It set the goal of obedience to God for all Christians as part of the responsible society.

Section IV, The Church and the International Disorder, dealt chiefly with the Christian attitude to war at a time of critical international strain. They proclaimed as the Christian belief that:

1. War is contrary to the will of God, although perplexity was registered as to the individual Christian's conduct in time of war

2. Peace requires an attack on the causes of conflict between the powers

3. The nations of the world must acknowledge the rule of law

4. The observance of human rights and fundamental freedoms should be encouraged by domestic and international action

5. The Churches and all Christian people have obligations in the face of international disorder.

This group passed several very challenging resolutions with special

**Continued on page 30**



**WESTERKERK**, famous Amsterdam church, was scene of World Council's closing service

R.N.S.



**RELIGIOUS LEADERS** from all over world participated in discussions. Here Hendrick Kraemer, Dutch theologian, talks to delegate

*Hays from Monkmeyer*



**ARCHBISHOP** of Canterbury (left) and Marc Boegner, president of French Protestant Federation, are two of six Council presidents

R.N.S.





RECTOR William A. Gilbert (right) meets famous whodunit author, Erle Stanley Gardner

By the REV. WILLIAM A. GILBERT

**A** SIDELIGHT on one phase of Episcopal ministry in the prisons is given in an article, *Is Clarence Boggie Innocent?* by Erle Stanley Gardner in recent issues of *The Argosy*. The Rev. William A. Gilbert, rector of St. Paul's Church in Walla Walla, has in his parish the Washington State Penitentiary. More than two years ago one of his inmate parishioners brought to his attention the case of Clarence Boggie who had then spent more than twelve years of a life sentence for a murder which, it was alleged, he did not commit.

Mr. Gilbert interviewed the accused man and then questioned the sentencing judge, the daughter of the murdered man, and several of the witnesses. Convinced that there was good evidence of the miscarriage of justice, the rector sought to enlist the services of an attorney. After five unsuccessful attempts to find a Washington, Idaho, or Oregon lawyer to take the case, Mr. Gilbert turned to Erle Stanley Gardner, attorney, detective story writer, and creator of Perry Mason.

Mr. Gardner expressed interest and Gilbert made his way down to *Rancho Del Paisano* at Temecula, in the hills of Southern California,

where a plan of action was drawn up. The lawyer-author went to Washington where he was joined by Raymond Schindler, a New York detective. The rector turned over to them the fruits of his inquiry. The Washington State authorities were very coöperative, and it is quite likely that Clarence Boggie will be found to be innocent and released. The whole story is found in *Argosy*.

This spectacular event is not a normal part of prison ministry, but it is one of the exciting and dramatic events that may come in the course of the day's work.



**CHURCH'S MINISTRY** includes spiritual and material aid to prisoners. The Rev. William Gilbert takes time from his parish to help them. Here he welcomes Erle Stanley Gardner

# Rector See

WALLA WALLA

Mr. Gilbert came to the Missionary District of Spokane eleven years ago from a year as chaplain in the British Merchant Marine and six years of camp missionary work in Northern Canada. Previous to that he was graduated in arts and theology from the University of Toronto and had had an interesting career as a traveller, adventurer, actor, and athlete.

His normal prison ministry consists of a service held each Sunday afternoon and a morning each week of interviews and counselling. Of course there are always special calls and work in the inmates' Alcoholics Anonymous and other societies. There are many letters to be written to the families and friends of the men.

This prison work is very definitely a part-time ministry. Along with a parish of six hundred communicants the rector is also vice president and chaplain of St. Paul's School, a boarding school for girls, and chaplain to the Episcopalians at Whitman College and the Veterans' Administration Hospital. This is strictly parish missionary work as there is no financial aid from any outside source.



# Men Behind the Bars

## RISH MINISTERS TO NEARBY PRISON

The Woman's Auxiliary of the missionary district has provided many things from books, music, and metronomes to Christmas gifts, and clothing to supplement the meager and too easily recognizable outfits the State provides the men on release. The churches of the Missionary District of Spokane have contributed more than one thousand dollars toward the building of an interchurch chapel at the prison.

There are not many Episcopalians in the prison, perhaps, the rector suggests, "because they can afford better lawyers." But there are a considerable number of men who find that the decency and order of the Episcopal service and its realistic approach to spiritual things helps to answer their problems and to meet their needs. There are usually five or ten men baptized and confirmed each year.

The rector does not see it as his task to get men out of prison except in cases where there is complete innocence and flagrant injustice. His job is to help them to get out "straight up" by helping them to see themselves and things from God's point of view and making their rehabilitation of character so apparent

as to recommend their earliest parole.

Now, just the friendship helps the inmates. It gives comfort to their parents and loved ones on the outside. But there is much more to it than that. There is little doubt but that most of these people are guilty of offence against society and they are being punished for that offence, but a very few of them are being salvaged and being refitted for a return to a useful and satisfactory life. The Church can help them. If, in the presence of a Holy God, they can come to acknowledge to Him and themselves that they have sinned and if they can be assured of forgiveness of sin and of the power of Christ to overcome temptation and to live triumphantly, then a miracle of saving is in the making. Besides this they get strength from the feeling of belonging to a fellowship, the Church, when their other connections have long since gone. They can look forward to the fatherly interest and care of the Church as they begin the hard way back when they get out.

The Church cannot do much about prisons immediately, but it can do something. Admittedly peni-



**ST. PAUL'S**, Walla Walla, has rector and people who work together against injustice

tentiaries and jails are archaic. The revenge and punishment philosophy is neither effectively preventing crime nor rehabilitating criminals. Governments are gradually becoming aware of the necessity of rethinking the dealing with crime. It will take time and a lot of money to make any appreciable effect on the problem. In the meantime there is something the Church can do. In the overall solution the Church must be a part of any answer. The Church can speed up an adequate dealing with the problem by showing the way and by opening up the stone curtain that keeps the public from knowing the true situation and by bringing the light of intelligent and humane public opinion to bear.

Mr. Gilbert maintains that the most effective prison ministry is done by parish clergy working in neighboring institutions. The balanced diet provided by the normal parish contacts prevents the vocational disease of the hardening of the emotions or the too great emotional identification with the prisoners. He feels that the proper function of the official State-appointed chaplain is not primarily to minister to the men directly but to enlist and coordinate the religious resources of the community, be it city, county, or State, and to bring them to bear upon the problem through the clergy of the local churches.



**IS IT TRUE** that Clarence Boggie (center) is innocent? Mr. Gardner (left) and Mr. Gilbert (right) pledge themselves to find out in name of justice, humanity and truth

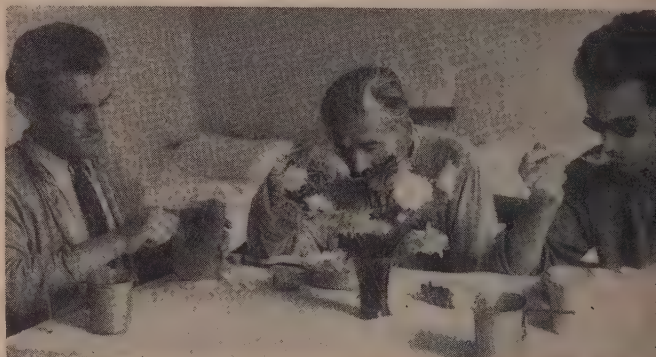




**PLAY** is produced by Serbian soldiers and families who, exiled from Yugoslavia, await help in DP camp near Munich, Germany



**FOOD** sent to camp by Presiding Bishop's Fund adds to meager diet



**CAPTURED** by Nazis during war, these men were forced to work in factories for long years. Though liberated, they are still prisoners

By the REV. ALMON R. PEPPER

**E**ARLY Sunday morning, the Army transport, *General Black*, sailed up the lower Bay and past the Statue of Liberty. Peering through the mist were nearly eight hundred pairs of eyes watching for their first glimpse of that symbolic lady and the land of their present hope. Eyes have peered through the mists before in this harbor, but never with more yearning. These were the eyes of Displaced Persons, the first to come to the United States under the Federal legislation of 1948.

They had waited long years for this great day. Some of them had been our fighting allies in the early years of the war against Hitler. They had been taken as prisoners of war by the Nazis and, when liberated, had been offered the opportunity of resettlement elsewhere now that their homeland was in the hands of an alien government. To have returned home would have meant further imprisonment or worse, and

they chose to trust the western democracies. And then they waited.

Others were driven from their homes by the ebb and flow of conquering or retreating armies, and at the end of the war found themselves in strange lands, unable safely to return home. They, too, were told that the victors would offer them opportunities for work and new homes. So they waited.

Some had been taken forcibly from their homes to labor in the factories, the forests, the mines, and the farms of the Nazis whose own young men fought the hopeless battles at the front, or in the air, and on the seas. When the fighting ceased these too were told that they would

be resettled. And they, too, waited.

And there were those persecuted because of their race or religion. For them there was no choice but to wait.

Their homelands had been Latvia, Esthonia, Lithuania, the Ukraine, Yugoslavia, Czechoslovakia, and Poland. They had been farmers, machinists, electricians, tailors, doctors, scientists, artists, musicians, clergymen. Many, of course, had been housewives and school children. They had attended Lutheran, Evangelical, Eastern Orthodox, Roman Catholic churches, and Jewish synagogues.

While waiting in the DP camps, chiefly barracks of the former Nazi

## THEY WAIT . . . AND LO

### DISPLACED PERSONS DEPEND ON





**HOMELESS PEOPLE** have few diversions to break monotony of life



**THE REV. ALMON R. PEPPER** (second from right) gave DP camp food sent by Presiding Bishop's Fund through Church World Service



**SUFFERING** of wounded and sick men in camp hospital is alleviated by tireless ministry of priest, Rev. Djura Vuckovic

# TO THE UNITED STATES

## CAN CHRISTIANS FOR A NEW LIFE

armies, they had continued to attend their churches and synagogues because their clergy were with them. They continued their schools because there were teachers among them. They retained their morale and human dignity against great odds because they were a sturdy people of high ideals. Always there was the hope of reestablishing their homes. Food and clothing were terribly scarce, the living quarters, unbelievably crowded, and the deteriorating buildings, hard to keep clean and warm. But they managed, and all who saw them wondered at it.

The Presiding Bishop's Fund for World Relief, through Church

World Service and the World Council of Churches, was among the religious and humanitarian agencies working among them and helped to keep their hope alive. Some DPs did get chances to leave the camps . . . for England, France, Belgium, Canada, South America, and a few to the United States under the President's directive. But they were so few out of the nearly one million who were waiting.

Then, in the summer of 1948 the Congress adopted the so-called Wiley Bill, and with all its difficulties it does offer opportunity for 205,000 of these people to come to the U. S. in the next two years. Hopes were high in the DP camps during the

past summer, but commissions had to be formed, staff and shipping secured, and for each DP someone in the U. S. had to file papers showing that there was a job, housing, and inland transportation available. Waiting again was in order.

In early October some DPs were prepared for migration. Army officials, health officials, immigration officials, and consular officials examined them and their records and papers. The Church agencies stood by as friends and helped. Of those examined some were moved to ports of embarkation and finally 813 were chosen for the first migration. The Army moved them to the boat which was provided by the International Refugee Organization. On board they were carefully fed, entertained, and instructed. The sudden change and the pent-up hopes and fears presented tensions which even sturdy characters might not manage.

And now on this last day in October the shores of America, the sky-

**Continued on page 26**



# Lay Readers Keep M

FAITHFUL AND DEVOTED SERV



By reading services when no priest is available, by taking charge of parish activities, lay readers are bearing witness to Christ and Church

**S**T. MARTIN'S Church, Metairie, was closed. Year after year it stood vacant, its doors locked, a silent witness to a lost opportunity. Then one day two junior lay readers, Robert Ratelle and William St. Clair, stimulated by the Brotherhood of St. Andrew at Tulane University, started a Sunday school. Thirty came that first day in May, 1942.

Before the year was out the Sunday school had so grown that there was need for a full mission program. In December Charles P. Brann was appointed lay reader of the new mission in this suburb of New Orleans, La. During the next three and one-half years he conducted three services each month, asking retired clergy and Army and Navy chaplains to celebrate the Holy Communion on the fourth.

Soon Mr. Brann added Church school and family services to his duties, and started a parochial school of kindergarten and first grade with fifty children enrolled.

As community support and interest grew under Mr. Brann's leadership, plans were started for a new school building to house the second and third grades of the school. That building is now complete, with the newest equipment in classrooms and playground, and an excellent teaching staff.

In January, 1947, St. Martin's became a parish, and by 1948 had a communicant list of nearly three hundred which is still growing.

The amazing growth of this parish is attributed by Mr. Brann to the fact that services were held every

Sunday regardless of the weather. But St. Martin's owes its life to Mr. Brann himself. A tireless and devoted lay reader, he has guided St. Martin's from the status of a small Sunday school to its full and growing life as a parish.

## Others Can Do As Much

Though Mr. Brann's work is extraordinary, it is an example of the work that lay readers in all parts of the Episcopal Church are doing. The lay reader is much more than a reader, much more than an amateur preacher. He is a very real servant, a messenger of hope, an evidence to isolated congregations that they are not without help and have not been forgotten.

The activities of the lay reader range from coming forth from the congregation and reading the lessons of the day to having full responsibility for an entire parochial program.

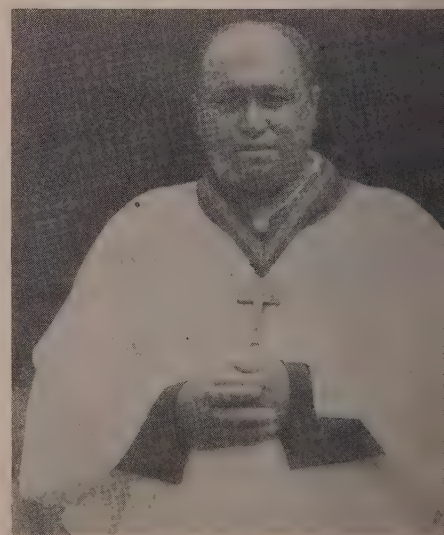
According to the canon of the Church, a lay reader must be licensed by his bishop. He may read Morning and Evening Prayer (omitting the Absolution), the Litany, and the Office for the Burial of the Dead, and may baptize in an emergency. He may not deliver sermons of his own composition, unless he is specially licensed to do so by his bishop. He uses instead the Lay Reader's Sermon Service prepared by clergy, which is provided by the Presiding Bishop's Committee on Laymen's Work.

But this simple rendering of the services of the Church is a small part of the lay reader's task. Unmen-

tioned in the canon is the devotion, the energy, the self-sacrifice which lay readers bring to their task. They may be highly educated men who have gone to lay readers' schools such as those which are held every year in the Dioceses of Maryland and Pittsburgh, or they may be men of any station in life who have simply sought a way to serve the Church.

Among the organizations and specialized training programs which help to strengthen the work of lay reading is the training program for Indian men in South Dakota. A man is selected by his priest, with the approval of the bishop, to be an acting helper, and takes correspondence lessons in the work of the Church, the Prayer Book, and the Bible. He may become a helper, and, after further training, a catechist. He is in charge of his chapel and all its activities, receiving in return only a nominal salary, a home, and a few acres of land.

At the University of Virginia, in Charlottesville, there is a Student Mission Committee, a group of pre-



**CHARLES HOOKANO**, for nineteen years lay reader in Hawaiian mission, shows outstanding loyalty and devotion to his Church



# y Church Doors Open

## GIVEN AT HOME AND ABROAD

theological students. These young men, believing that church doors should never be closed, have taken on the responsibility of reading services in several churches which otherwise would be forced to remain inactive. Similar programs are being carried on at the University of Texas, at Duke, in North Carolina, and at many other colleges and universities.

Though the leadership which these programs are able to provide is invaluable in the regions in which they function, the foundation of the Church's lay reader work is the devotion shown by individual men throughout the whole Church.

### Everywhere They Serve

In Hawaii, Charles Hookano, a full-blood Hawaiian, was forced to abandon his fishing trade after the attack on Pearl Harbor and go to work in a road-construction company. He had not missed a Sunday as lay reader of St. John's-by-the-Sea Mission in twelve years. When he was told by his superior that he must re-

port for duty on Sundays, he shook his head. No, he could not be away from his church on Sunday mornings. His orders were, "But this is war—your country first."

Quietly and calmly Charlie walked away from his superior, and when he reported the next Sunday morning he had an order from the Governor of the Territory excusing him from work on Sundays. His Church meant so much to him that he had made his plea to the governor, who had the wisdom to see what good this man was doing for his people in his church. Charles Hookano's record of unbroken attendance still stands; his good work still goes on.

W. W. Smith, of North Adams, Mass., holds a singular record of devotion to the Church. He has been reading services for fifty-two years, and has been a licensed lay reader for forty-five years. Now sixty-eight, he is the lay vicar of St. Andrew's Church, Blackinton, Mass.

In Alaska the vast distances and widely scattered congregations would

make effective Church service impossible were it not for lay readers. Joe Bourne, a young veteran of the Marine Corps, came as a volunteer from North Carolina to serve as lay reader at Point Hope, an isolated post 167 miles north of the Arctic Circle.

Milton Swan and his wife, full-blood Eskimos, are in charge of a small mission at Kivalina, where they are responsible for three services a week, the Church school, and the special programs of the Church year.

Chester Sevvick, a reindeer hunter, reads the service each day in his tent somewhere far out on the tundra. Lawrence Crosson, once an executive at one of New York's largest department stores, has gone to Eagle with his daughter, a nurse, to serve as lay reader.

And so the work goes on. A young law student serves in a Blue Ridge Mountain mission, and counts as one of his most worthwhile achievements the presentation of candidates for confirmation. A sailor acts as lay reader on his ship. A group in Texas builds its own church and starts a new parish.

This is the lay reader's task. Without publicity or fanfare he adds to the strength of the Church. Through his devotion, his dedication to the spirit of evangelism, he works quietly and steadily everywhere to bring people into the knowledge and love of God.



**YOUNG POSTULANT**, Thomas C. Aycok Jr., spent a summer as lay reader of St. Mark's, Roxboro, N. C. Among his activities was organization of vacation Bible school for children of Roxboro



**BROKEN BOW PLAN** is name given by lay readers of St. John's, Broken Bow, Neb., to their reading of services. Lay readers call on communicants in congregation to share in conducting services







# Modern Design Emphasizes Church's Message . . .

"**T**HE Church to speak clearly must speak in current or contemporary language in buildings as well as in sermons." That is the principle that guided the rector, the Rev. Darby W. Betts, the building committee, and the architect, Joseph Saunders, in drawing up the blueprints for the Church of St. Clement's, Alexandria, Va.

A modest, flat, red brick building, St. Clement's is a radical departure from the traditional stained glass type of church architecture. It is an ultra-modern, functional building, using the new sciences of artificial illumination and air conditioning as aids for worship.

The main features of the new church are its centered altar and windowless walls. The actual shape of the church is oblong, but its form might dramatically be represented by a circle with the altar as the center.

"The altar has always stood for God's throne and presence," says Mr.



**ST. CLEMENT'S, Alexandria, Va., is radical departure from conventional forms of design**

Betts in explaining the reason for building the church around the limestone altar and sanctuary.

Suspended from the ceiling on metal chains, the plain nine-foot, maple cross gives the impression of hovering over the altar. It is empty, signifying the Resurrection.

"The Church is first and foremost a family called into being by its Father which is God," therefore the congregation sits facing one another.

The pulpit-lectern, "the place of

the word," faces one side of the altar, and the font, "the place of birth into the Christian family," faces the other.

"The building in its entirety represents the first installment of life in heaven," Mr. Betts explains, "which is the realization of God's fully achieved presence. We have utilized every device known to our day to shut out the world. . . .

"We look up into the darkness that reminds us of the vastness of

**Continued on next page**



## Modern Design...continued

the mystery of the over-brooding presence of God. . . . We go out of the world when we come into the church that we may return to the world with the good news that He has risen . . . and the world has no final dominion over us."

Every feature of the interior of St. Clement's is planned to give a feeling of boundlessness. The high ceiling, completely invisible and studded with pin-point lights, creates the feeling of infinite space above the worshippers.

The interior color scheme of the unusual church is as modern as its architecture. Three walls are the same red brick as the exterior, with a third of one long wall recessed with a birch-wood chancel. The other long wall, containing the entrance, is composed of gold pillars one third of its height with the other two-thirds made up of blue acoustical plaster in which is set the choir balcony directly opposite the chancel.

The semi-circular two-door entrance is dominated by a twenty-foot white mosaic cross. On either side of the cross there will be mosaics of Moses and Elijah, while above the doors there will be a mural of the Last Judgement.

The doors of the Church of St. Clement's were first opened on Easter Day, 1944. The church was then a chapel, the parish a mission. The little chapel, which is now the parish hall, was built before there was a congregation.

The Diocese of Virginia believed that the new housing development in Alexandria presented a challenge to the Church.

A survey of the neighborhood made by the Metropolitan Federation of Churches estimated that of approximately 15,000 people about thirteen per cent would be Episcopalians.

The diocese decided to act. A vacant lot near the housing developments at the junction of Seminary Road and Oakcrest Drive was purchased for \$6,000. In October, 1943, Mr. Betts was called to undertake the civilian chaplaincy of the new area.

The majority of the residents of the attractive two-story brick apartment houses are Army, Navy, and civil service personnel. Their average residence is two and a half years. Despite the constant change in residents, St. Clement's congregation has steadily grown. It became self-sup-

porting before the end of its first year.

The steady increase in the number of communicants made it necessary to have a larger church. In designing the new church, the planners undertook to build a contemporary structure, believing this was a real opportunity for advance work in a comparatively new community.

When the designs for the windowless, ultra-modern church were first presented to the parishioners they approved them ninety-eight per cent.

The cost of building this unique church is being financed by a gift and a loan from the diocese. Since the parishioners are not permanent residents, they have not been asked to subscribe to a building fund. The major part of construction costs is being taken from the church's operating budget over a period of years. The people's contribution to their parish was sought in supplying the furnishings and other equipment.

The people of St. Clement's feel like pioneers in their new church. Those who enter it for the first time are struck by its unusual beauty. When they step into the quiet atmosphere they automatically lower their voices to a whisper. Their remarks usually range from "how different," to "how mysterious," and finally to "how worshipful."

**FONT, picked out by spotlights, stands at doorway of St. Clement's as symbol of individual's entrance into membership in Church**







**AUTHOR** of current best-seller, Lawrence Schoonover is at work on his second novel

**W**HEN Lawrence Schoonover first met the editor of his book, *The Burnished Blade*, the latter said to him, "I think I've met you before. Didn't you go to Shattuck?" The two men discovered they had been classmates at America's oldest Church military academy, the Shattuck School in Faribault, Minn. (FORTH, December, 1947, page 30).

Born in Anamosa, Iowa, in 1906, Mr. Schoonover attended the public grade school there before enrolling as a cadet at Shattuck. Young Larry sang in the choir at prep school, but had to drop out when his voice changed. When he was in fourth form Larry Schoonover was confirmed by the Rt. Rev. Frank A. McElwain, Bishop of Minnesota, who visited Shattuck each year to confirm the boys.

His years at Shattuck were excellent preparation for his college days, for Larry Schoonover found college comparatively easy after his military school training. With a sheepskin from Shattuck, Schoonover entered the University of Wisconsin, where he majored in French. After he finished his sophomore year he decided to go to sea. A year aboard ship convinced him that he was ready to make his way in the world. He again became a landlubber and took a job in New York with the advertising agency, Batten, Barton, Durstine and Osborn, where he became a copywriter. His advertising career went steadily forward as he advanced from

# CHURCHMEN in the NEWS

copywriter, to advertising manager, to copy chief, and finally account executive.

The last position gave him no opportunity to do the writing he had enjoyed in his previous jobs. As an outlet he began to write an historical novel. He became so engrossed in the book that he decided to give up his advertising job and devote himself entirely to research and writing.

"I had a terrible time trying to decide what to do," said the proud father of four daughters, ages two, four, six, and eight. "You just don't toss away a good job when you have a wife and four little girls to support," Mr. Schoonover continued. "Gertrude (the former Gertrude Bonn, whom he married in 1938) and I went over the family budget and decided that we were solvent enough to take a chance on the book."

*The Burnished Blade* turned out to be a good bet, for it was chosen as the October selection of one of the leading book clubs.

Lawrence Schoonover's first novel is set in fifteenth century France and

the ancient empire of Trebizond, a city the author discovered leafing through the *Encyclopaedia Britannica*. After the *Britannica*, Mr. Schoonover found it difficult to unearth much source material on the once opulent Near Eastern empire. In the New York Public Library, where he did most of his research, he found stacks of books on Constantinople, but hardly anything on Trebizond.

Apart from being a story of high adventure in pre-Renaissance Europe and Asia Minor, *The Burnished Blade* sketches the role of the Church in the fifteenth century. A stickler for accuracy, Mr. Schoonover asked the Rev. Grieg Taber, rector of St. Mary the Virgin, his New York parish, to check the book for possible errors in ecclesiastical details.

Since 1941 the Schoonovers have lived in New Canaan, Conn., where the two oldest girls, Judy and Betty, attend the Church School of St. Mark's. Now that he is at work on his second novel which also takes

Continued on next page

## LET US PRAY

☞ *Remembering during these coming weeks that the Christmas story will be recited and Christmas prayers arise in every corner of the world, let us pray for the spread of Christ's Kingdom, which alone can bring peace.*

**O** GOD, who didst send a glorious company of the heavenly host to proclaim the birth of thy blessed Son; spread, we beseech thee, the knowledge of his Name through all the world. Hasten thy work, O Lord, and raise up messengers who shall tell of this salvation unto the ends of the earth. Forward, we pray thee, the coming of Christ into every land and every heart; that peace may reign on earth and good will prevail among men, to thy honor and glory.

☞ *For Missionaries at Christmas*

**A**LMIGHTY God, who hearest the prayers of thy servants for one another, grant thy blessing, we beseech thee, upon all our missionaries at home and abroad. May the joy of Christmas-tide enter into their hearts to sustain, strengthen, and cheer them. And grant, O Lord, as they make known the wonderful message of the Christ Child, their labors may bring many souls into his Kingdom, who is the living Saviour of the world.



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TO Americans South Africa seems  
endlessly far off but it is close to us  
in many ways. It has the vast dis-  
tances of our own country, a frontier  
tradition, tales of pioneers with ox-  
wagons fighting with "savages," a  
modern race problem that makes  
ours seem tame, and a beauty of  
scenery that is explosive in its bril-  
liance.

*Cry, The Beloved Country*, a novel  
by Alan Paton (New York, Scrib-  
ners. \$3) is the story of a humble  
Zulu priest and some members of his  
family who went away to work in  
the gold mines of Johannesburg. His  
only son becomes a thief and a mur-  
derer. Through the art of the author  
race and distance separate us not  
at all. We feel with him; we rejoice  
with him; we sorrow with him. In  
this simple black man we can see  
the true nobility of man's nature in  
the face of tragedy.

Not in the 800 pages of sordid  
dialogue of many modern novels,  
but in a mere 275 pages of stark  
simplicity the author weaves a tale  
that makes us think of Thomas  
Hardy, or some of Pearl Buck's early  
work. Listen to the tune:

*There is a lovely road that runs  
from Ixopo into the hills. These  
hills are grass-covered and rolling,  
and they are lovely beyond any sing-  
ing of it. The road climbs seven  
miles into them, to Carisbrooke; and  
from there, if there is no mist, you  
look down on one of the fairest  
valleys of Africa.*

Or to this, with a faint suggestion of  
Zulu speech, when the father of the  
murdered man and the Zulu priest  
speak together:

*... I have been a man, said Jarvis  
with a kind of grim gaiety, who was  
in darkness till you found him. If  
that is what you do, I give the money  
willingly.*

*Perhaps it was something deep  
that was here, or perhaps the dark-  
ness gives courage, but Kumalo said,  
truly, of all the white men that I  
have ever known . . .*

*... I am no saintly man, said  
Jarvis fiercely.*

*... Of that I cannot speak, but  
God put His hands on you.*

*And Jarvis said, That may be, that  
may be. He turned suddenly to  
Kumalo. Go well, Father. Through-  
out this night, stay well.*

*And Kumalo cried after him, Go  
well, go well.*

On its own merits as a story this  
*Cry, the Beloved Country* has pushed  
several times into the best seller list.  
It is up to Churchmen to discover  
that it is also a bright reflection of  
the life of our sister Church in South  
Africa.—T.M.S.

## Churchmen---continued

place in Turkey, Lawrence Schoon-  
over often calls on the rector of St.  
Mark's Church, the Rev. Michael R.  
Barton, who occasionally lends a  
hand as researcher.

• The Rt. Rev. NORMAN S. BINSTED,  
Missionary Bishop of the Philippine  
Islands, is celebrating this month his  
twentieth year in the episcopate, and  
the Rt. Rev. CHARLES B. COLMORE,  
retired Missionary Bishop of Puerto  
Rico, his thirty-fifth. . . . The Rt.  
Rev. J. I. BLAIR LARNED, Bishop-in-  
charge of the American Churches in  
Europe, has been elected chairman  
of the board of commerce of the De-  
partment of Reconstruction and  
Inter-church Aid of the World Coun-  
cil of Churches. . . . On the occasion  
of the inauguration of Dr. Alan W.  
Brown as president of Hobart and  
William Smith Colleges, Geneva,  
N. Y., the Rt. Rev. HENRY KNOX  
SHERRILL, Presiding Bishop, was  
awarded the honorary degree of  
Doctor of Divinity.

• The Rev. WALTER C. KLEIN,  
Th.D., American chaplain in Jeru-  
salem, has been appointed residen-  
tiary canon of the Collegiate Church  
of St. George the Martyr in Jeru-  
salem (FORTH, October, page 12).

• ALEXANDER GUERRY, vice-chancel-  
lor and president of the University  
of the South died suddenly at the  
age of fifty-eight.



CHURCH GROUPS • CLUBS  
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## Christian Healing for India

Continued from page 11

Church of South India. Her great grandfather on her mother's side and her grandfather on her father's side were pastors. Her own father was a clerk at the Women's Christian College in Madras.

Alice sat amid the comfortable furniture in the bungalow to answer questions about herself. She was wearing her typical bright green *saree*; tiny, close-fitting six-jointed-star earrings; and a heart-shaped gold locket. I noticed that, in typical Indian fashion, she slipped her simple, leather-thong slippers off her bare, brown feet during the interview.

She was born twenty-three years ago, in August, 1925, she said, and has one brother and three sisters. She spoke English easily, her family speaking it at home. She finished high school in 1942 and then had a scholarship for two years in the government college at Madras. She wasn't sure she could make a go of medical school until she came to Vellore, but payment of her fees from a college loan fund was worked out, a loan she will repay when she is practicing.

But when had she decided to be a doctor?

Alice explained that she guessed she had always wanted to be one. When she was a little girl, she used to play at giving injections. Once the family's dog had a bone stuck in its throat; it wouldn't let anyone else help, but she had got the bone out. She had been only twelve then.

That same year, she stayed in the hospital two months with her father, who was suffering from a long illness which finally caused his death the year before she finished high school. The doctor that treated him encouraged her to be a doctor. And then, too, she had both an uncle and an aunt who were doctors.

So at Vellore Alice has been taking subjects like anatomy and histology and bio-chemistry and pathology. But practical work outside class also, has interested her—and taught her a lot.

With other students, she volunteered for a project of social service to the villages. Indian village life

Continued on next page

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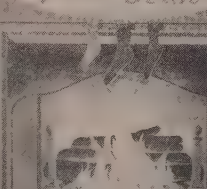
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## Christian Healing for India

Continued from page 25

was to Alice, child of the city, a shock when she first went out. The children were scrawny and suffered from scabies and eye diseases. The crops had failed, as they often do in India, and many of the people had the diseases resulting from food shortage.

The group in which Alice served visited two villages week after week. The girls treated sore eyes and wounds, taught games and sewing, showed health slides. When epidemic threatened, they gave injections. Indian women are afraid of hospitals and fear to tell when they are sick lest they be taken off. But the girls told the villagers about Vellore and took the more seriously ill to the hospital in a bus.

Last year, Alice was secretary of the college's Student Christian Movement which sends a rural service squad into the villages for two weeks in the summer. She went. She also headed the entertainment committee, which joined with the SCM to sponsor a variety show and sell tickets. The girls made 2,700 rupees (about \$900) to build a dispensary in one of the villages they serve.

From fright, the villagers have turned to friendship. Still they wonder why these students come out to help them. To try to explain, Alice has been on a team of four girls that has done a bit of preaching in village streets. Once men threw stones at them. But another time a politician asked them to explain the Bible to him!

To the undernourished village children, the girls have also distributed vitamins and powdered milk given by the American Churches through Church World Service.

"The children like it very much," Alice said. "It does them a lot of

good. I see a great deal of improvement."

But the sadness of the village weighs on Alice. There are the women who cannot even count. There are the sons of rickshaw pullers who are doomed to pull rickshaws. There was the little boy who "can draw a cow beautifully" but will never have a chance to study art.

"It makes one feel ashamed because she does not deserve the opportunities she has," Alice said, modestly.

She is going to meet that feeling by devoting herself to rural medical work, probably in a mission hospital.

"I was brought up with the idea that I had to do things for others," Alice explained. "The fact that I have had so much help myself makes me want to help others. It is a miracle—the way I got to college. I can't do anything else but somehow repay that."

Many another student at this union mission school could tell a similar story of devoted and humble plans to help others as they have been helped. That's Vellore!

## They Look to the U.S.

Continued from page 17

scrapers of Manhattan, and the Statue of Liberty were in sight!

From the ports of New York, Boston, and Philadelphia these people will continue to move out into all parts of the United States during the next two years, if friends or Churches will offer jobs, housing, and inland transportation. They will go to farms, shops, factories, the arts, and the professions. They will be attending churches and schools. They chose to stake their lives with us and our ideals. We must not fail them.

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## Parish Is Alert to Change

Continued from page 9

nurse, one pediatrician, one medical doctor, three dentists, and one dental hygienist. The clinics are open to adults and children five afternoons and one evening a week. Last year nearly four thousand patients received treatment. Fees are scaled to the patient's ability to pay, and operating costs not covered by fees come from the parish budget.

Another community enterprise of St. George's is its summer camp at Saugerties, N. Y. A church camp is not unique today, but Dr. Rainford startled his colleagues when he instituted St. George's Camp more than sixty-five years ago. Today the camp is open to boys and girls of the parish and the neighborhood and a small number from welfare agencies. The camp program provides an experience in Christian living and in the fundamentals of the Church's faith.

This past summer the camp was enlarged by a new infirmary. This new medical building was given in memory of William B. Olmsted, Jr., St. George vestryman, who died last spring. At the time of his funeral Mrs. Olmsted suggested that rather than sending large expensive floral pieces friends might contribute toward some need at St. George's. The money was used to build the Olmsted Infirmary.

The idea for another memorial to the well-loved vestryman, who was vice president of the American Viscose Corporation, sprang from the building of the infirmary. Mr. Olmsted's business associates in the tex-

Continued on next page



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## Parish Is Alert to Change

Continued from page 27

tile industry decided to make the memory of their friend live. They banded together and raised a fund which has been used to build Olmsted Hall.

This modern, all-purpose auditorium has replaced its inadequate predecessor in St. George's parish house. The large room can be used as a banquet hall, badminton court, and theater, seating four hundred people. Its lighting is modern and flexible, and the adjacent kitchen is equipped with all the latest conveniences.

Though the idea of living memorials is not new in the Church, Olmsted Hall is the outstanding example of a gift given by a group of men not connected with the Church—business associates of all faiths. While all its activities will center about the life of the church, Olmsted Hall will serve many of the needs of the rapidly-expanding community.

While Olmsted Hall was under construction, another crew of workmen were busy in the century-old church. Since late summer the main church building had been closed, and the congregation worshipped at two identical Sunday morning services in the chapel.

Workmen removed the eighty-one-year-old slate roof and built a new one. The heavy 1947 snows had wrought final havoc on the patched roof. It leaked badly, causing large pieces of plaster to fall from the church ceiling. The wiring of the inadequate lighting system was also antiquated and a fire hazard. It was decided that while the scaffolding was up for ceiling repairs, the church would be rewired for modern lighting and redecorated.

The need for these repairs was urgent. The people of St. George's and the neighborhood were told that their support was needed if the heart of their community parish was to be saved. Last spring an appeal was made for \$185,000, about one-half of which has been raised. Many of those who have given made sacrificial pledges, realizing St. George's vital

Continued on next page

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## Parish Is Alert to Change

Continued from page 28

community role. St. George's repair fund was supplemented by contributions from the vestries of two other New York churches and many friends outside the parish.

While the church is undergoing physical repairs, it is meeting its latest spiritual challenge. In the past year hundreds of families, many of them young couples with small children, have begun to move into the area. They are tenants in the Metropolitan Life Insurance Company's latest housing developments, Peter Cooper Village and Stuyvesant Town. As the developments near completion and the last tenants move in, they represent the latest change in the neighborhood's population.

Many of these families, new to the community, will look to St. George's Church for leadership and spiritual guidance. When the doors of the venerable church once again open, they will invite old and new friends alike to worship and take part in the church-centered community activities of the century-old parish on Stuyvesant Square.

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Will  
YOU  
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GIFTS from the Dioceses of Pittsburgh and California have enabled the Missionary District of Yunkwei, China, to lay plans for a church and middle school in Hsia Kwan, a new station.

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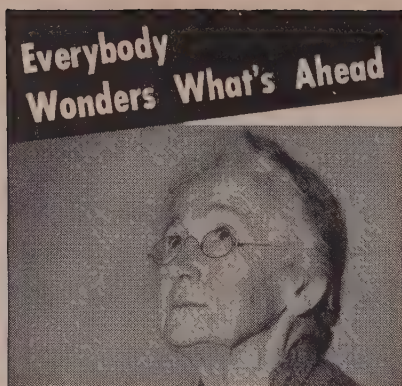
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## Laity Untapped Resource

Continued from page 13

reference to Displaced Persons and laid them upon the Christian conscience. They also formulated A Declaration on Religious Liberty and urged the application of its provisions through domestic and international action.

\* \* \*

This will have to suffice for a glimpse of the sections in some small portion of their deliberations. Now for a quick glance at the committees, especially the four sub-committees of Committee IV, Concerns of the Churches. The member Churches of the World Council had submitted these special areas for consideration.

The first three Committees dealt mainly with the technical areas of constitution, program, budget, and the like.

It was the work of the sub-committees under Committee IV, however, which will occupy the attention of the Churches for a long time to come.

In this area of concern the laity come into their own. The emphases of sub-committees 1 and 3 were on The Life and Work of Women in the Church and The Significance of the Laity in the Church. The results of the work done by these two committees have already been widely distributed. The general conclusion of both committees can be given in a few words, namely, that the laity are by far the largest and most powerful untapped resource of the Church. There is need for intensive and immediate recruiting, training, and using more and more of the laity in the great evangelistic task en-

trusted to us. Further study and consideration will be given to these two fields of such great concern to the Churches.

Sub-committee 2, The Christian Approach to the Jews, emphasized the debt Christians owe to Israel and the responsibility for winning them to the Christian faith. It urged upon the Churches renewed zeal in their work among the Jews and encouraged Christians everywhere to seek for brotherly contact with their Jewish neighbors and understanding of them and coöperation with agencies combatting misunderstanding and prejudice. Their job was a difficult one in the face of the tensions induced by the emergence of Israel as a State.

Sub-committee 4, Christian Reconstruction and Interchurch Aid, was really a summary of the work already done under the Provisional Committee during and since the war in coöperation with Church World Service and UNRRA. It almost is unbelievable the vast amount of work which has been done in order to maintain life and to aid the Churches of Europe and Asia to reestablish themselves in the war areas. A great amount of aid, also, has been given to refugees and uprooted peoples, still the most important part of their work. Since this committee is a permanent commission of the World Council of Churches, this work will continue to be of major importance. The most vital need today is to deal more adequately with the problem of ever-increasing refugees as well as to give continuing help in the many areas pertaining to reconstruction and other matters concerning interchurch aid.

\* \* \*

All reports, both of Sections and Committees, after the Assembly had considered them in the plenary sessions, were "received by the Assembly and commended to the Churches for their serious consideration and appropriate action."

Continued on next page



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FORTH—December, 1948

## Laity Untapped Resource

Continued from page 30

Obviously it has been impossible to give in such a brief compass, the many thrilling, far-seeing conclusions of this meeting of so many ecumenical minds. But enough has been given to show that the new World Council of Churches means business and is facing the disorders of the world with new confidence and faith born of a greater knowledge of God's design, with both the courage and the desire to apply it.

The World Council waits only for denominational and individual response at the local level in order to come alive as accomplished fact—*Whereupon. . . . I was not disobedient unto the heavenly vision.*

## He Wrote a Carol

Continued from page 9

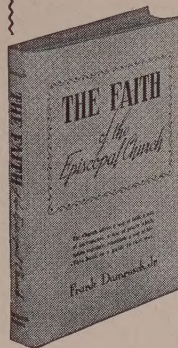
But Saturday night came and Mr. Redner still hadn't worked out a tune. His mind was filled with the mighty anthems his choir had been rehearsing for the Christmas service. Try as he might, no original tune would come to him. It was getting late. He finally gave up and went to bed.

"I was roused from sleep late in the night," the organist told later. "I heard an angel strain whispering in my ear. I seized a piece of paper and jotted down the treble of the carol as we now have it. Next morning before going to church I filled in the harmony."

The carol was ready for the children to rehearse that day. At the Christmas service in 1868, the Sunday School children of the Holy Trinity Church in Rittenhouse Square, Philadelphia, sang for the first time *O Little Town of Bethlehem*. Phillips Brooks and his organist Lewis Redner gave to their Church and to the world one of its best loved Christmas carols.

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## Religion in Art

By **WALTER L. NATHAN, Ph.D.**

**I**N this modern era of individualism the artist is free to express his own personality through his work, to create, so to speak, a language of his own. To the artist of the Middle Ages, however, originality meant little. He took pride not so much in finding a personal style, as in following the established traditions of solid craftsmanship, in the skillful handling of materials and tools. While striving for perfection he was satisfied to stand back and let his work speak for itself. This humility on the part of the artist is one of the enduring values of medieval art.

We shall probably never know what French sculptor of the fifteenth century carved the ivory tabernacle with the Madonna and Child between angels. Yet this little gem is thoroughly enjoyable for the harmony of the design, and the excellence of its workmanship. Long ago its exquisite beauty graced the altar of a private chapel where the family

would gather for prayer and meditation. Today it is preserved among the treasures of the Metropolitan Museum in New York, but that does not imply it has only historical interest for us as an example of Gothic sculpture. Where sincere devotion ennobles a work of art there are wellsprings of inspiration that never run dry.

The inspiration this little masterpiece can give comes from its unity of form and content. Its tender spirit shaped each delicate and graceful part. Our souls are led upward with the slender columns and arches of the frame, the trefoil tracery, the steep lines of the gables with their crockets leaping up like tongues of flame; with the upsweep of the angels' wings, and the ascending S-curve of the figure of the Madonna. The Virgin herself is less an earthly mother than a symbol of love. In her the love of all mankind for the Saviour meets the love God showed to the world through the coming of His Son, Jesus Christ. Thus she becomes the link between Creator and Creation, and what seemed tragically divided we feel again as one.

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